THE CHIEFE heads of *Diuinitie*,

Breifly & orderly ſet down, in forme of Catechiſing, by queſtion & anſwere.

1. Tim. 4. 15.
Meditate vpon theſe things, giue thy ſelfe wholly to them, that thy profiting may appeare to all.

At Dordrecht.

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TO THE HOPE-FVLL YOVNG GENTLEMEN Mr. *WILLIAM* AND *PHILLIP HOBIE*, Sonnes to the Honorable Lady, the Lady *Vere*.

THere is no heartie Christian, but he inwardly boyleth with greife and indignation, when hee readeth in story, what troopes of christian children, by baptisme the sworne Souldiers of Jesus Christ, are by violence made Ianizaries to the Turkish Dragon. Neither is any Christian wise-hearted, that doth not with a like relenting, disdaine to thinke, & abhorre to see, the same thing practised, vnder other names, vpon so many of our youth at home; though farre enough from that so sauvage a tyrant. It is without doubt the very same for substance, when those that in the first rising of their age, haue shewed such blossomes of ingenuitie, modestie, reverence of religion, desire of knowledge, loue of vertue, and such like, as haue giuē great hope of much good fruict, in time to followe: yet presently after, are soe blasted with the winde of popular estimation, or nipped with the freizing feare of wordly disgrace, or bitten of wicked counsellers, as it were of Caterpillers, or else infected by their companions, as by so many Cankerwormes, that instead of the harvest expected; they and

their fruict are fitt for nothing, but for ſervice of the great Turke, that helliſh Dragon, the Devill. *Of all this miſery, one chiefe cauſe is, that the tender mindes are ventured into the World, without that armour which they haue need of. They are not ſeaſoned with true religion: They are not ſetled in good reſolution: nor any way furniſhed for prevention. That it may not therefore be thus with you, of whome I am perſwaded better things, even ſuch as accompany ſalvation; amongſt other helps, which good education doth affordе you, theſe few notes of remembrance, may bee ſome ſtay vnto you. They will call to your minde, what you haue learned, and publickly profeſſed being children; They will call vpon you, for the expreſſing of that in life, which ſo long before you had in perfect memorie; They will require increaſe of godly knowledge, as yeares increaſe vpon you. But that they may doe this, you muſt be intreated, to keepe them alwayes by you, in vſe, and to ſeeke for a bleſſing at his hands, who giveth liberally with out vpbrayding. In which ſuit my prayer ſhall alwayes be ioyned with yours.*

as being

yours in all offices of this, and ſuch like nature,

VVilliam Ames.

THE CHIEFE HEADS OF

Divinitie,

Breifly and orderly ſet downe, in forme of Catechiſing, by queſtion and anſwere.

Queſtion.

WHat is *Divinitie?*

Anſwere. It is the Doctrine reuealed by God in his word, for the bringing of men vnto happineſſe.

Queſtion. *Wherein doth the happines of man conſiſt?*

An. In the enioying of God.

Qu. *How may we come to enioy God?*

An. By being joyned vnto him, & ſo partaking of his goodneſſe.

Qu. *What neceſſitie was there, that the way vnto this happines ſhould be reuealed by God in his word?*

An. Becauſe of thoſe things wch perteine thervnto, ſome are not knowne at al, others are known imperfectly, & the aſſēt that is giv̄e vnto any is but weake.

Qu. *But how doe yow know that this Word which we haue, is the true Word of God?*

Anſ. To belieue this, I am firſt induced, and in a maner perſwaded by the teſtimonie, which is given thereto, not onely by all chriſtians, but alſo Iewes & Turkes for a greate part of it, from whence the reſt alſo is manifeſt; as alſo by the knowne miracles, where with it was confirmed; but eſpecially by the truth of the prophecies, foretelling things ſo long before, which now I ſee fulfilled.

Queſt. *Be there any further Arguments to confirme this perſwaſion?*

Anſ. Yes, I haue learned out of the teſtimonies themſelues (as *David* did Pſal. 119. 152.) that God hath eſtabliſhed them for ever, which I am convinced of, by the nature of the doctrine, the maner of ſetting it downe, and effectuall working of it, all which are evidently divine.

Queſt. *Are theſe motiues of themſelues ſufficient to worke ſaving faith?*

Anſ. No, beſides all theſe, it is required that wee haue the ſpirit of God, as well to open our eies to ſee the light, as to ſeale vp fully vnto our hearts, that trueth which we ſee with our eyes.

Queſtion.

What is taught in Divinitie?

Anſ. It intreateth firſt concerning God, and ſecondly concerning his actions, and that reſpectiuely, as they haue relation one to the other.

What

Queſt. *What is to be knowne concerning God?*

An. Firſt what his nature is, and ſecondly to whom, or what perſons it doth belong.

Queſtion.

Can we vnderſtand what the Nature of God is?

An. Very imperfectly; yet ſomething wee may know concerning his eſſence, and more concerning his life, in which two his Nature doeth conſiſt.

Queſt. *As concerning his eſſence, what?*

An. Some thing affirmatively, knowing that all perfections which we apprehend, muſt be aſcribed, vnto God, and that after a more excellent manner, then can be apprehended, as that he is in himſelfe, by himſelfe, and of himſelfe: that hee is one, true, good, and holy.

Queſtion. *What elſe?*

An. Much more by denyall, or by removing all imperfections whatſoever, as of compoſition by the titles of ſimple, ſpirituall, and incorporiall; of all circumſcription of time, by the title of eternall, of all bounds of place, by that of infinite, of all poſſibilitie of motion, by thoſe titles of vnchangeable, incorruptible and ſuch like.

Queſtion.

What may be knowne as touching the life of God?

Anſ. As all life is actiue in it ſelfe, ſo the chiefe life (ſuch as is in the higheſt degree to be attributed vnto God) is operative in three faculties and operations, vizt: In *vnderſtanding, will, and power*, vn-

to all which muſt be applyed thoſe affirmations,& denialls,which were mencioned about *eſſence*,for eſſence & life in God is one & the ſame, diſtinguiſhed onely for our capacitie.

Queſt. *What of the vnderſtanding?*

Anſ. God knoweth & foreſeeth all things that are,were,ſhall bee,or can bee,even the heart of Man, ſuch is his divine knowledge and wiſedome.

Queſt. *What of the Will?*

An. God willeth all good ſo farre as it is good: either by his effectual good pleaſure,or by his revealed approbation: but no evil,as it is evill,vnto which will muſt be referred both affections, as loue & hatred,with their attẽdants,goodnes,bountie,grace, & mercie on the one ſide;as diſpleaſure,anger,griefe & fury on the other: and alſo the ordering of thoſe affections,by juſtice,patience,long ſuffering,equitie,gentlenes,and readineſſe to forgiue.

Queſt. *What of power?*

Anſ. God is able to doe whatſoever he willeth, and whatſoever he can will, and therefore is rightly called almightie.

Queſt. *What of all theſe together?*

Anſ. Herein conſiſteth the abſolute perfection of God,whence followeth al endleſſe bliſſe & glory.

Queſtion.

To whom, and how many is this divine nature to bee attributed?

Anſ.

Anſ. Vnto three onely, the *Father*, the *Sonne*, and the holy *Ghoſt*.

Queſt. *How doeth it appeare that all theſe are of that divine nature?*

Anſ. Not by natural reaſon; for it is the higheſt myſterie of divinitie; but holy Scripture hath revealed it vnto the faithfull.

Queſt. *How doeth this appeare in holy Scripture?*

Anſ. 1. By the divine names that it giveth to them: as *Iehova* &c. 2. By aſcribing divine attributes vnto them, as æternitie, almightines, &c. 3. By attributing divine works vnto them, as creation, ſuſtentation & governing of al things. 4. By appointing divine worſhip to be given vnto them.

Queſt. *Is there then any more then one God?*

Anſ. No, but this God hath revealed himſelfe to be three perſons in one eſſence. *Iohn. 5. 7.*

Queſt. *How then doe they differ?*

Anſ. Not in nature, being, life, time, dignitie, glory, or any thing perteyning to the divine eſſence: for in all theſe they are one and the ſame.

Queſt. *In what then?*

Anſ. In maner & order of being, and working, for the father is the firſt in order, being, & working from himſelfe, & the fountaine of both to the other perſons, & therefore vnto the ſecond he is called the *Father*. The *Son* is ſecond in order, being, and working from the Father. And is called the light, the wiſedome, the word, and the image of the Father.

The

The *Holy Ghoſt* is the third in order, proceeding and working from the Father and Sonne, and by whom they both doe worke; therefore he is called the ſpirit of God, of the *Father*, and of *Chriſt*.

Queſtion.

What are the actions of God?

Anſwere.

The actions of God are the diſpenſation of all things externall, according to his owne wiſedome, will and Power.

Queſt. *How many ſortes be there of divine actions?*

Anſ. Two, the decree of God, and the fulfilling of the ſame.

Queſt. *What is the decree of God?*

An. It is that act, whereby God according to his free will, did fore-appoint & determine of al things, together with their cauſes, their effects, their circumſtances, & maner of being, even from all eternitie.

Queſt. *Doeth the reaſonable creature come within the decree of God?*

An. Yea in a ſpeciall maner aboue the reſt; which is called prædeſtination.

Queſt. *What is prædeſtination?*

Anſwere.

It is that decree, where-by God fore-appointed the declaration of his grace, in the ſaving of ſome, which is *Election*; and the declaration of his juſtice, in paſſing by others, & punniſhing them for ſinne, which is *Reprobation*.

Queſt.

Qu. *Is there no cauſe, reaſon, nor inducement of election, in the elected themſelues?*

An. None at all. It is wholly of free grace, for other wiſe man ſhould haue where of he might glory in and of himſelfe, as having diſcerned himſelfe from others: and God ſhould not be the cauſe of al good, nor ſhould his counſell be incomprehenſible.

Qu. *Is there no cauſe of reprobation in the Reprobate?*

A. None at al in that they rather then others are paſſed by of God; that is wholly from the vnſearchable depth of Gods good pleaſure, but that damnation whereto they are adjudged, is for their owne ſinne.

Queſt. *Is this Decree certaine and vnchangeable?*

A. Yea, it muſt needs be ſoe, becauſe it is grounded on the eternall and vnchangeable will of God.

Qu. *Then we may be ſecure, and not care how we liue?*

Anſwere.

No more then wee may neglect, or forſake our meat & drinke, becauſe the terme of our life is fore appointed. The ende and the meanes are joyned together of God, & cannot be ſeperated by any man.

Queſt. *Wherein conſiſteth the execution of Gods decree or purpoſe?*

Anſ. In creation and gouernement.

Queſt. *What is Creation?*

A. Creation is the making of al thing of nothing.

Qu. *How doeth it appeare that God made all things of nothing?*

A.

A. Not onely by the plaine & manifold teſtimonies of holy Scripture; but alſo by light of reaſon well directed; for reaſon teacheth, that there muſt needs be a firſt cauſe of all things, from whence they proceede, not onely as they are this, or that, but ſimply as they are; that all perfections, which are in other things by participation, ſhould be in it eſſentially; & that the ſame muſt bee of infinite wiſedome, in that all things are made & ordered vnto ſo good purpoſes as they are; none of which things can agree to any, but to God alone; whence it is that the Apoſtle Paul act: 14. 15. & 17. 24. doeth point out God to the heathen by this worke aboue other.

Q. *Is not Creation then an article of faith aboue reaſon?*

A. Yes, in regard of the time & manner of it: as likewiſe in reſpect of a full and ſaving aſſent vnto it with comfort.

Queſt. *Might it not haue bene before all time euen from æternitie?*

Anſ. No, for abſolute æternitie belongeth onely to God: neither could any thing that is ſubiect to time be after an infinite ſucceſſion of other things.

Queſt. *Why was it no ſooner made?*

Anſ. Saving the hidden wiſedome, & free pleaſure of the maker, therein appeareth the free power of God, to make or not to make; and his abſolute ſufficiency with in himſelfe, as having noe need of any external being, onely creating that he might comunicate and manifeſt his goodneſſe.

Queſt.

Queſt. *What is to be obſerved cheifly in the maner?*

Anſ. 1. That God made all things by his word onely. 2. That he made them all in ſuch excellency of perfection, for their being, working, order, & vſe, that himſelfe did fully approue of them, and ſo eſtabliſh them, which eſtabliſhed order is, that which is called *Nature*. 3. That firſt the dwelling places were framed, & then the living creatures to dwell in thē. 4. That the imperfecter were made before thoſe which were more perfect, & ſo many of them before thoſe which are ordinarily their cauſes. In all which the wiſedome, goodneſſe, & power of God is made manifeſt, ſome litle ſhadowe of whom doeth appeare in all creatures; but his Image is onely in man and Angels.

Queſtion.

Doe the creatures ever ſince the firſt 6. dayes, Continue of themſelues, being onely governed of God?

Anſ. No, The creation is after a maner ſtill continued, in that all things are ſuſtayned of the ſame power, whereby they were made: for God is not like a builder, that is the cauſe onely of the making, and not of the being of his building; but hee is ſuch a cauſe of being vnto all creatures, as the ſunne is of light vnto the day, ſo that without his continuall working all would returne to nothing.

Queſt. *Thus God ſuſtaineth all things alike: doeth he alſo governe them after the ſame maner?*

Anſ.

Anſ. God ordereth all his creatures, according to his pleaſure & their natures, to their ſeverall ends & vſes, but he hath one generall maner of gouernemēt belonging to all; and another ſpeciall, which is proper vnto reaſonable creatures.

Queſt. *Is Gods providence extended vnto al his Creatures?*

Anſwere. Yea, vnto all perſons, things, actions, qualities, & circumſtances, how caſuall ſo ever they ſeeme to bee.

Queſt. *How doeth God worke in all theſe otherwiſe then by ſuſteyning things?*

An. 1. God doth moue & ſtirre vp that power, which hee hath given the creature, vnto working. 2. He doth aſſiſt, direct, and helpe it in working of that which is good. 3. Hee doth worke together, and giue being vnto that which is wrought.

Queſt. *This is the ordinary courſe of Gods providence: Is there not alſo an extraordinary worke of his?*

An. Yes, there are extraordinary workes of God, either without meanes, or by meanes of themſelues too weake, or beſides the courſe of ſuch meanes, and courſe of nature, theiſe are vſually called miracles.

Queſt. *May we indifferently expect Gods extraordinary working, as we may his ordinary?*

An. No, where ordinary meanes may be had, we cannot looke for an extraordinary worke, without tempting of God.

How

Queſt. *How commeth it to paſſe, that there is a peculier kinde of gouernement for Angels, and man, aboue other creatures?*

Anſ. Becauſe that they are creatures of another nature then the reſt, in as much as they were created after the Image, and likeneſſe of God himſelfe.

Queſtion.

Wherein doeth the Image of God Conſiſt?

Anſwere.

In that they are of a ſpirituall immortall nature, indued with reaſon and will, rightly diſpoſed in holines, juſtice, trueth; and accordingly framing all motions and actions, both inward and outward; thereby obteyning a dignitie and a kinde of dominion over other creatures, as God hath abſolutely over all.

Queſt. *How doth this lead vnto a differing ſorte of gouernement?*

An. In that reaſonable creatures, are not onely acted, and moved in one courſe, as other creatures are, but haue a power of vnderſtanding what doeth concerne them, and of moving themſelues accordingly.

Queſt. *What gouernement doeth follow hereupon?*

An That which is by teaching, and anſwerable working, or fulfilling that which is taught.

Queſt. *How by teaching?*

An By inſtructing, commaunding, forbidding, promiſing, threatning, and permitting.

Queſt.

Queſt. *How by fulfilling?*

Anſ. Eſpecially by bleſſing, and curſing.

Qu. *How is this gouernement exerciſed vpon angels?*

A. They had a lawe given them in their creation, which the elect obſerue, and are eſtabliſhed in their perfection: but the devill and his angels ſinning againſt it, haue loſt their firſt eſtate, and are reſerved vnto further judgement.

Queſtion

What is that ſpeciall order of gouernement, which God vſed towards man in the beginning?

A. It pleaſed almightie God to enter into covenant with man; the ſumme of which covenant as; *Doe this & liue; if thou doeſt it not thou ſhalt dye the death.*

Qu. *If a Covenant was made, then was there an agreement on both parts, what was done of Gods part?*

An. There was his lawe, backed with promiſes & threatnings, and vnto them were added outward ſignes.

Qu. *What Law was that, which was given vnto man in the beginning?*

A. No other, but that morall lawe, which is compriſed in the ten commandements.

Queſt. *How was this given vnto Adam?*

Anſ. Chieflie by wrighting of it in his heart: for vnto him was given both to know Good, & alſo to be inclined thereto, with abilitie to performe it, yet there was ſome thing outwardly revealed, as his du-

tie

tie to God, in the ſanctification of the Saboath; to his neighbour; in the inſtitution of mariage; and to himſelfe, in his dayly working about the garden.

Qu. *What were the ſignes or Sacraments added vnto the Word?*

An. One was the tree of life, ſealing vp happines vnto obedience; & the other was the tree of knowledge of good and evill, which was both for tryall of obedience, and alſo for a warning of their mutabilitie, and of what would follow vpon ſinne.

Queſt. *What was done on Mans part?*

Ant. Man did promiſe by that power, which hee had receaved, to keepe the whole law; binding himſelfe over to punniſhment, in caſe he did not obey.

Queſt. *How was that covenant obſerved, which God made with man at the beginning?*

An. Man did not continue in his integritie, but preſently tranſgreſſed that holy lawe, which was given vnto him.

Qu. *How was the way made vnto this ſinne of man?*

An. By Satans temptation, Gods permiſſion, & mans infirmitie.

Queſt, *What did Satan?*

An. Vpon a proud, envious, and murtherous minde, he deceived our firſt parents, and brought them into like eſtate with himſelfe.

Queſt. *What action had God in this buſineſſe?*

A. He did leaue mā vnto himſelf, by with holding his further grace, & permitting *Satan* to aſſaile him.

Queſt. *What did Man?*

An. From one degree vnto another, hee was brought vnto plaine rebellion.

Queſt. *What was his firſt and maine ſinne?*

An. In generall, it was diſobedience, the degrees whereof, were firſt infidelitie, then pride, & laſtly the diſavowing of ſubjection, by eating the forbidden fruict.

Queſt. *What followed in man immediatly vpon this tranſgreſſion?*

An. Three fruicts were moſt manifeſt: namely guiltineſſe of conſcience, ſhame of face, and feare of Gods preſence.

Queſt. *Did any puniſhment follow vpon ſinne?*

An. Sinne, guiltineſſe, and puniſhment doe naturally follow one vpon another: otherwiſe, the threatning of death ſhould not haue taken effect.

Queſt. *How did Death ſeaze vpon man?*

An. In that he became ſubject to the ſeperating of his ſoule from his body, which is bodily, and of both from God, which is ſpirituall death.

Queſt. *Is there no puniſhment but meere death?*

A. Yes, man by ſinne is fallen into ſpirituall bondage, & perſonall miſeries, the attendants of death.

Queſt. *To Whome is ſinnefull man in bondage?*

An. To the luſt of the fleſh, the curſe of the lawe, the rule of Satan, and the cuſtomes of the world.

Queſt. *What perſonall miſeries haue Seazed vpon him?*

A. Weakenes of being, paines of bodie, diſtemper of

of ſoule, povertie of eſtate, aukeneſſe, and enmitie of other creatures, irkeſomnes of labour, an evil name, and vnhappie poſteritie, with ſuch like.

Queſt. *Did this eſtate determine in Adams perſon?*

A. No, for he was the head and roote of all mankinde, who had received grace and ſtrength for himſelfe, and all his poſteritie, & ſo loſt the ſame for all.

Queſt. *Then Men are not now borne as Adam was created?*

An. No, for now we are all conceived and borne in ſinne, and vnto miſerie.

Queſt. *Wherein doth that originall ſinne Conſiſt?*

A. Firſt in the imputation of that ſinne, which in our firſt parẽts we did commit; ſecondly, in the want of Gods righteous, & holy Image. Thirdly, in that inclination which we haue vnto all evill. And laſtly, in the firſt motions of evill that ariſe there from.

Queſt. *Is this in all the children of Adam?*

An. Yea, in all and every one that are meere men, though not altogether alike for diſpoſition & motion to evill.

Queſt. *Is there not a power left in man, whereby hee may recover his former happineſſe?*

A. Man hath ſtill power to performe all outward actions; but not to change himſelfe, vntill he bee changed by the grace of God.

Queſt. *If man doeth of himſelfe continue in his ſinfull eſtate, what then is his life?*

A, The Imaginations of mans heart, the words of

his mouth, and the workes of his hands, are all steyned with sinne.

Quest. *Are these actuall transgressions, all of one sorte?*

A. No, for they are diversly considered, in respect of the commandement brokē, the object offended, the disposition followed, and the degrees atteyned.

Quest. *How for the Commandement?*

An. The breach of a commandement that biddeth, is a sinne of omission; but of one that forbiddeth is a sinne of commission.

Quest. *How for the object?*

An. Some sinnes are more directly against God, some against men, eyther publick or private, and others against a mans selfe.

Quest. *How for the disposition?*

An. Some of ignorance, & others of knowledge.

Quest. *Doeth not ignorance excuse?*

Ans. Affected ignorance doeth rather increase, then diminish a fault.

Quest. *Are all sinnes of knowledge æquall?*

A. No, some are of infirmitie, & some of præsumption, which being perfect becōmeth vnpardonable.

Quest. *How for degrees?*

A. Some are onely sinnes, but others are wickednesses, and some beastlinesses, or devilishnesse.

Q. *Are not sinnes wel divided into veniall & mortall?*

An. None are veniall of their owne nature; but onely to the faithfull they are so made, by the mercy of God in Christ.

How

Queſt. *How is any man delivered from this ſinfull miſerable eſtate?*

An. Sinne is repreſſed, & miſerie aſwaged, by many meanes naturall & civill; but they are not removed, nor man reſtored, but onely by a new covenant.

Queſt. *What titles is this covenant made knowne by, in the holy Scripture?*

An. It is called the new covenant, the covenant of Grace, of promiſe, of life, and ſalvation, the new Teſtament, the Ghoſpel &c.

Queſt. *Who made this Covenant?*

A. God alone; for properly man hath no more power to make a ſpirituall covenant in his naturall eſtate, then before his creation hee had to promiſe obedience.

Queſt. *What is the foundation of this covenant?*

An. The meere mercy of God in Chriſt.

Queſt. *What is promiſed therein?*

A. Salvation, with the meanes there of, as Chriſt, & in him converſion, Iuſtification & ſanctification.

Queſt. *What is the Condition on mans part?*

An Nothing but the receiving of grace offered, & walking worthy of it, & this alſo is by Gods grace.

Queſt. *What then is the difference, betwixt the old & new Covenant?*

An. Much every way: for that was grounded on mans righteouſnes, this in Chriſt: That promiſed onely life, This righteouſnes alſo; That requireth perfect obedience, this faith; That revealeth, this giveth.

Queſt. *Was this Covenant once onely publiſhed?*

An. It was ſundry wayes declared in all ages: partly by ordinary meanes, and partly by Prophets extraordinarily ſent and directed by God.

Queſt. *How is this new Covenant confirmed vnto vs?*

An. Not onely by promiſe, but for our helpe, there are outward ſeales alſo annexed, which are vſually called Sacraments.

Queſt. *What is a Sacrament?*

An. A Sacrament is a divine inſtitution, wherein, by viſible ſignes, the promiſes of the covenant are repreſented, exhibited, ſealed, & applyed vnto vs.

Queſt. *What ſignes are vſed in Sacraments?*

An. Some onely repreſenting, as water, bread, and wine, ſome applying, as waſhing, eating, drinking, and ſuch like.

Queſt. *What are the things ſignified?*

An. Firſt Chriſt Ieſus & his merits, & ſecondly the applying of the ſame vnto vs in particuler.

Queſt. *What is the Sacramentall vnion, betwixt the ſignes, and the things ſignified?*

An. Such as is betwixt a ſealed wil, and the thing conveyed in the ſame: from whence it is, that the names, effects, and properties of the one are given vnto the other.

Queſt. *What is the ground of this Sacramentall vnion?*

An. In generall, the inſtitution of Chriſt, whereby fitt things are appointed ſo to bee vſed, with a promiſe annexed. In ſpeciall, the applying of that word

word vnto certaine ſpeciall ſignes with prayer. In particuler, and vnto me the groundeis, my reverent and worthy receiving.

Queſt. *To what end are theſe Sacraments appointed?*

An. To helpe our inſight as cleere glaſſes; to releive our memories as laſting monuments; and to cõfirme our faith, as moſt certaine ſeales & pledges; from whence they become our bonds of obedience, and the markes and badges of our profeſſion.

Queſt. *What is the firſt benefite that wee receiue by this Covenant of grace?*

An. Our calling is the firſt, whereby wee are brought out of darkeneſſe to light.

Queſt. *Is this calling of one ſorte onely?*

An. No, there is an externall gathering common to all, together with ſome light of the Spirite & certaine fruicts of the ſame, atteyned vnto by ſome that are not heires of the promiſe: and there is an internall effectuall calling, whereby vnfeigned faith and true repentance is wrought in the hearts of Gods choſen.

Queſt. *Towards what is our faith directed?*

An. In generall toward the whole truth of God as he revealeth it: but the ſpeciall object of ſaving faith, is Ieſus Chriſt with his bleſſings.

Queſt. *Where is faith placed?*

An. Not in the vnderſtanding onely, but principally in the heart of a man.

Queſt. *Wherein doeth faith Conſiſt?*

An. Partly in the knowledge,& approbation of that truth & goodneſſe,which is propounded ; but principally in the application, whereby the beleever is aſſured,that the thing beleeved,belongeth to him in every point,as it is knowne & aſſented vnto.

Queſt. *What are the properties of faith ?*

A. Faith is certein,perpetual,& lively in operatiō.

Queſt. *In effectuall calling,there is alwaies ioyned vnto faith vnfeigned repentance: What is that ?*

A. Repentance doth properly conſiſt in the changing of our purpoſe,& deſires from evill to good.

Q. *What is required in reſpect of the evil we turne frō?*

An. Firſt knowledge of the evill,then a condemning of the ſame , together with a judging of our ſelues for it : and then with godly ſorrow for that which is paſt,a hatred of it for ever , and all this becauſe it is ſinne,and diſpleaſeth our God.

Q. *What is required in regard of the good we turne vnto?*

A. Firſt a knowledge & approbatiō of good to be done,with a purpoſe of hart to doe it: thē an earneſt loue of the ſame,ſhewed by care,deſire,& endeavour

Queſt. *What are the fruicts of repentance ?*

An. Confeſſion to God,and to thoſe whom wee haue offended ; with promiſe of amendement ; and ſatiſfaction to ſuch as we haue indammaged.

Queſt. *Is it ſufficient once to haue repented ?*

An. Noe, wee muſt continue it alwaies in diſpoſition and renew it alſo in act , as occaſion is given by our tranſgreſſions, and Gods diſpleaſure.

Queſt,

Queſt. *Are there not ſome other diuine graces, that accompany faith?*

A. Yes there be many ſuch; but principally two, they are hope, and loue.

Q. *What is the nature of Hope, as it is an affection?*

Anſ. That it is alwayes carried towards ſomething that is good, and that to come, difficult to atteine, yet poſſible at the leaſt.

Queſt. *What is the Hope of a Chriſtian?*

An. It is nothing but the expectation of accompliſhment, of thoſe promiſes, which by faith are apprehended, & aſſured; & it is both for end, & meanes.

Queſt. *What are the properties of Hope?*

An. Ioy in that good which is apprehended; patience in expecting of it till it cometh; and a care of preparing againſt it commeth.

Queſt. *What is loue?*

An. It is that holy affection, whereby wee cleave vnto God as to the chiefeſt good; giving vp our ſelues vnto him, & wiſhing all glory vnto his name, longing alſo after the full poſſeſſion of him.

Queſt. *Why is Loue put after faith and hope?*

An. Becauſe from that aſſurance, which by faith and hope, we haue of Gods loue towards vs, there ariſeth loue towards him againe.

Queſt. *Is our Loue to be borne to God alone?*

An. Firſt and principally to God and his name, worſhip &c. But in and for God wee muſt loue our neighbours alſo, yea, even our very enemies.

After

Queſt. *After our vocation Iuſtification followeth, What is that?*

An. Iuſtification is that ſentence of God; whereby he of his grace, doeth for Chriſt apprehended by faith, free vs from ſinne, and death, and acceptvs as righteous vnto life.

Queſt. *Is it a ſentence?*

An. Yea properly, It is a judiciall ſentence, as well as condemnation, whereto it is oppoſed.

Queſt. *Is it for Chriſt?*

An. Yes, Chriſt was made ſinne, & a curſe for vs: and his ſatiſfaction & righteouſnes, is imputed vnto vs.

Queſt. *How are wee then Iuſtified by faith?*

An. Faith doeth lay hold on Chriſt Ieſus, & apply him vuto vs: therefore it is ſaid to juſtifie.

Queſt. *If Chriſt hath payed our debt, how then are we Iuſtified freely by grace?*

An. It is both of grace that Chriſt is given vnto vs, and alſo that when wee haue applyed him, it is imputed vnto vs for righteouſnes.

Queſt. *What fruct doe we reape in this life of our iuſtification?*

An. Being juſtified by faith, and ſo reconciled to God, we become the children of God by adoption, wee haue peace of conſcience, and joy in the holy Ghoſt, with comfortable enterance vnto the throne of grace, becauſe death it ſelf is made a paſſage to life.

After

Qu. *After Iuſtification ſanctification followeth: what is that?*

Anſ. It is the gracious worke of Gods Spirite, whereby we are really purged from ſinne, and made actually righteous in our ſelues.

Queſt. *What are the parts of ſanctification?*

An. Firſt mortification, which is a killing or ſubduing of all ſinfull inclinations, and diſpoſitions in vs: and ſecondly vivification, which is an induing of vs with ſpirituall life, according to the Image of Chriſt, the former ariſeth from Chriſt his death: the later from his reſurrection and life.

Queſt. *If our vocation, iuſtification, adoption, & ſanctification be all by faith in Chriſt, what difference is there?*

An. In our vocation wee receiue Chriſt, and reſt vpon him, as offered; in our juſtification, wee relie vpon him, as already imputed; in adoption wee are joyned vnto him, as our brother; in ſanctification we are vnited vnto him, as to our head; and all this by faith, at one and the ſame time?

Queſt. *Is our ſanctification perfect in this life.*

An. It muſt be ſincere, & through out all parts & powers of body and ſoule, together with an increaſing, but abſolutely perfect it is not in this world.

Queſt. *What are the fruicts of ſanctification?*

An. Firſt, inward vertues, whereby al the powers of man are rightly ordered; & ſecondly, the exerciſe of the ſame in good workes.

Queſt. *What is good workes?*

An.

An. That which proceeding from a perſon acceptable, is ſome thing of God commanded, performed in right maner, and directed vnto a good end.

Queſt. *Then no worke of man is good?*

A. No worke of a ſinfull man is wholly free from ſinne: but yet through Chriſt they are accepted and rewarded.

Queſt. *Are good workes neceſſary?*

An. They are neceſſary, though not for merite, yet for Gods glory, the edification of others, & our owne aſſured comfort.

Q. *What is the ground of al theſe ſpirituall bleſſings?*

An. The whole worke of our ſalvation muſt bee aſcribed to the grace of God alone.

Queſt. *What is meant by the grace of God?*

An. Firſt and principally, that free favour, which God doeth beare toward vs. Secondly thoſe guifts & helpes, which are in vs, ariſing from that fountaine.

Queſt. *Is man idle in this worke of Grace?*

An. Man alſo worketh with Gods grace, but firſt he receiveth from God, not onely the power to worke, but alſo the wil, & the deede it ſelfe.

Queſt. *Is this worke of God, onely an offering of good things vnto vs?*

A. God doeth not onely offer grace vnto vs; but cauſeth vs effectually to receive it: and therefore is ſaid not onely to draw vs, but alſo to create a new heart in vs, whereby we follow him.

Queſt. *The Company of thoſe that are partakers of theſe*

theſe bleſſings, how is it Called?

An. The wholle number of beleevers & ſaints by calling, make one body, the head whereof is Chriſt Ieſus, this body is called *the church of God.*

Queſt. *But many liue in the Church, which doe not come to ſalvation?*

An. Many liue in the church as it is viſible & outward, which are onely outwardly partakers of grace. But none are truely of the church, ſaving onely they that truly beleeue, and yeild obedience; all which are alſo ſaved.

Queſt. *Is there but one church?*

An. The church of God is one in reſpect of the inward nature of it, having one head, one ſpirite, & one finall ſtate; though part be in heaven, and part on earth; but outwardly there be as many churches, as there be congregations of beleevers, knitte together, by ſpeciall bond of order, for the religious expreſſing of that inward nature.

Queſt. *What are the Markes of a true Church?*

Anſ. Principally the truth of doctrine, which is profeſſed, and the due adminiſtration of the Sacraments. Secondarily the right order, which is kept, & the obedience yeilded in the ſame.

Queſt. *Is there no meanes of ſalvation but by this Covenant of grace?*

An. From the fall of man vnto the end of the world, there is no other name whereby men are ſaved, but Ieſus Chriſt alone, nor other grace of Chriſt then

then that which is cõteyned in this covenãt of grace.

Quest. *We se a great difference of religion, betwixt these times, and those which were before the comming of Christ.*

An. The covenant of grace, & salvation was for the substance of it one & the same to them & vs: but the outward manner of expressing, and teaching it is divers, so that there haue not beene divers covenants substantially differing: but divers administrations of the same covenant.

Quest. *How was this Covenant revealed, and administred from Adam to Abraham?*

An. There was Christ promised to come of the woman, and breake the serpents head.

Quest. *What Church was there?*

A. There was a seed of the woeman, that was no seed of the Serpent. These called vpon the name of God, and were called the sonnes of God.

Quest. *What Doctrine of Iustification?*

An. By offering of Sacrifices, they shewed their faith in Christ, for pardon of sinne by his death.

Quest. *What of sanctification?*

A. In the very same offerings, they gaue vp themselues also to God, besides that, holines & righteousnes was plainely taught of God and his Prophets.

Quest. *What of Salvation?*

An. Though salvation was ordinarily included in the former: yet it pleased God also after an extraordinary manner to declare the same, by saving a church vnto him selfe, from that destruction which came

came vpon the world by waters.

Queſt. *How was the Couenant of grace declared to Abraham and his familie?*

A. Vnto Abraham God renewed this couenant, in playner manner then before, chooſing him & his ſeed to beare his name, & to be his church on earth.

Queſt. *How was Chriſt reuealed vnto him?*

A. Firſt, plainely by promiſe of a ſeed, in whom al the nations of the earth ſhould be bleſſed. Secondly, by type, or figure in the perſon of *Melchiſideck*, who was King of righteouſnes and peace, and in the perſon of *Iſaak*, whom he receiued from the dead, as offered in Sacrifice.

Queſt. *How was the Doctrine of Calling ſhewed?*

An. In calling of *Abraham* out of his Fathers houſe, and in the chooſing of *Iacob* before *Eſau*.

Queſt. *How Iuſtification?*

A. It is plainely affirmed, that *Abraham* believed, and it was imputed vnto him for righteouſneſſe.

Queſt. *How Sanctification?*

A. In the Sacrament of circumciſion, which as it was a ſeale of the whole couenāt, ſo eſpecially of the cutting away of all corruption from heart and life.

Queſt. *How good workes?*

A. *Abraham* ſhewed his faith by workes, when he forſooke his contrey, & offered his ſonne *Iſaak* vpon Gods word.

Queſt. *How glorification?*

A. In the promiſe of bleſſednes, & the land of *Canaan* which was a type of Heauen.

How

Queſt. *How was this Couenant reuealed in the time of Moſes and after?*

An. It was firſt of al Shadowed by extraordinarie workes of ſpirituall ſignification: and after eſtabliſhed by the lawe.

Queſt. *What were thoſe extraordinarie workes?*

An. The deliverance out of Egipt; the baptiſme which was in the cloude, & in the red ſea; the feeding of the people with *manna* from Heaven, and giving them water out of the Rocke to drincke. In al which as alſo in the braſen ſerpent, *Chriſt Jeſus* was ſhadowed out vnto them.

Queſt. *What is there in the lawe, that perteineth vnto this Couenant?*

An. Firſt the morrall law, and then the ceremoniall; together with there explications, by Moſes & the Prophets committed to writing.

Queſt. *What is the morrall Lawe?*

An. It is the perfect rule of righteouſnes, binding all reaſonable creatures vnto exact obedience.

Queſt. *How can this lawe bee perfect, when there are but to words in it, and thoſe for the moſt part forbidding onely, and that outward matters?*

A. Vnto every commandement we muſt referre al things of like nature, with their outward appurtenances, & inward affections: and contrary duties are alwaies cõmanded, where any ſinnes are forbidden.

Queſt. *How doeth this Law pertaine to the Couenant of grace?*

An.

An. Firſt by ſhewing vs our ſinne and miſerie, to prepare vs for Chriſt; after by directing vs how to walke in Chriſt.

Queſt. *What is Conteyned in the morrall Lawe?*

An. The whole ſumme of the morrall lawe, is brought vnto two heads. That is the duty we owe vnto God, & the duty we owe vnto our neighbour. The former is ſet downe in the firſt Table, or in the 4. Firſt commandements: The later in the 6. other commandements, which make the ſecond table.

Queſt. *What is the firſt Commandement?*

An. I am the Lord thy God; Thou ſhalt haue no other Gods before my face.

Queſt. *What is required in this Commandement?*

A. We are firſt of all charged to learne the knowledge of the true God. Secondly, that we haue him for our God.

Queſt. *What is it to haue the Lord for our God?*

An. The Lord is our God, when we doe maintaine communion with him, and worſhip him as God; that is, when we loue him as the chiefeſt good, truſt in him as our helpe, feare him as our Lord, and honour him as our Father.

Queſt. *What is forbidden?*

A. Hereby is firſt condemned all want or weakeneſſe in the former duties to God: and Secondly, the giving of the ſame vnto any creature, for to whatſoever we doe thus ſubject our ſelues, we ſet vp the ſame to be our God,

Queſt. *What is the ſecond Commandement?*

A. Thou ſhalt make to thy ſelfe no graven Image, neither any ſimilitude of things that are in Heaven aboue, nor that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bowe downe to them, nor ſerue them.

Q. *What is the ſcope or ſumme of this Commandemẽt?*

An. That in the outward worſhip of God, we hold our ſelues to that which God hath commanded, neither adding any thing thereto, nor taking ought there from.

Queſt. *What is the outward worſhip of God?*

An. The outward worſhip of God doth conſiſt, firſt & chiefely in thoſe actions, whereby the inward worſhip of loue, affiance, feare, & honour is expreſſed, as prayer and thankſgiving, oathes, and vowes: and ſecondarily in the vſe of thoſe meanes, which perteine directly to the working of thoſe graces, as the word and Sacraments.

Queſt. *What is required?*

An. That we doe outwardly worſhip God, as he hath appointed in his word.

Queſt. *What is forbidden?*

An. Firſt all prophanenes or contempt, & neglect of Gods worſhip: Secondly, all ſuperſtition, either in making an Image of God, or in worſhipping God at an other Image; or elſe in vſing any ſuperſticious deviſed rite for religions vſe.

Q. *Is nothing left vnto mans libertie in Gods Worſhip?*

An.

An. Yes, men muſt finde out the fitteſt place, & time, & ſuch like neceſſary circumſtances of order, which by God are not determined.

Queſt. *VVhat is the third Commandement?*

An. Thou ſhalt not take the name of the Lord thy God in vayne. &c.

Queſt. *VVhat is the ſcope of this Commaudement?*

An. That al the worſhippe of God, & whatſoever belongeth vnto it, as his name, and titles, and everie thing that is holy, be vſed holily.

Q. *VVhat is the holy vſe of Gods worſhip and name?*

A. The worſhip & name of God is then ſanctified or hallowed of vs, when with outward ſhewes, wee joyne inward ſpirit, and truth, gravitie, & reverence, zeale, and delight.

Queſt. *VVhat is forbidden?*

An. Firſt all hypocriſie; and ſecondly all light and Idle vſage of any holy thing, ſuch as the name of God is.

Queſt. *VVhat is the 4 Commandement?*

A. Remēber the ſaboath day to keepe it holy &c.

Q. *VVhat is the ſumme & ſcope of this Cōmandemēt?*

A. This law doth direct vs, vnto a ſpecial manner of worſhipping God, vpon a day appointed.

Queſt. *VVhat is required?*

A. 1. That vpon the ſaboath day, wee doe more fully & wholly ſet our ſelues to worſhip God, then at other times we can. 2. That not a part onely, but in the congregatiō, we exerciſe thoſe ordinances, which

God hath appointed, and that with preparation, & carefull meditation.

Queſt. *What is forbidden?*

An. Firſt all Sinne; ſecondly all ordinary workes of this life, which are not of inſtant neceſſitie; 3. All ſuch ſports, as ſerue for recreation onely; and laſtly al contempt, neglect, or hinderance of thoſe publick and priuate duties, which belong to the ſanctifying of this day.

Queſt. *Which is the Saboath day?*

An. That a certaine day ſhould bee kept, it is morrall in nature; that it ſhould be one of ſeuen; It is of vnchangeable inſtitution; That the laſt day of the weeke ſhould bee kept; it was firſt appointed for memorie of the creation, and after for a ſigne of Chriſts reſting in the graue, and our ceaſing from ſinne; but when all ſignes were fulfilled in Chriſt, The firſt day of the weeke, wherein our Lord did riſe againe, was ſanctified to be the Lords day.

Queſt. *Hitherto of the firſt table: What is the ſomme of the ſecond table?*

A. The 6. commandements following are breifly reduced to one rule, *thou ſhalt loue thy neighbour as thy ſelfe*, or whatſoever you would that men ſhould doe to you, even ſo doe you to them; for this is the lawe, and the Prophets.

Queſt. *What is the 5. Commandement?*

An. Honnour thy father, and thy mother, that thy dayes may bee long in the land, which the Lord thy

thy God giveth thee.

Queſt. *What is the ſcope of this Commandement?*

An. By this wee are taught what dutie wee owe vnto men in regard of the calling or degree they are placed in; whether they be ſuperiors, inferiors, or æqualls: that is to honour them.

Queſt. *What is it to honour a man?*

An. Wee doe then honour men, when taking knowledge of that excellencie which is in them, we beare our ſelues accordingly towards them.

Queſt. *What is the duty of ſuperiors?*

A. To maintaine that Image of God, which they are to beare before their inferiors, and to ſeeke their true good, not onely by example and direction, but if they haue authoritie, by commanding of good, forbidding of evill, and rewarding of both to their power.

Queſt. *What is the dutie of inferiors?*

An. All ſorts of inferiors are ſtreightly charged, to reverence that Image of God, which appeareth in the age, guifts, or authoritie of their ſuperiors; to ſubject themſelues, to the governement of ſuch as haue charge of them, and to be thankefull for that good, which they haue received by them.

Queſt. *What is the dutie of Equalls?*

A. Their dutie is to liue ſociably, & kindely together, & in giving honour to goe one before another.

Queſt. *What is the 6. Commandement?*

An. Thou ſhalt not kill.

Queſt. *What is the ſcope of this Commandement?*

An. The intent of this commandemẽt is to provide for the ſafetie of mans perſon and life.

Queſt. *What is required?*

An. That every man doeth what lieth in him, for the preſervation of his owne, and his neighbours life both ſpirituall and bodily.

Queſt. *What duties owe wee vnto the ſpirituall life of our neighbour?*

An. Inſtruction, exhortation, admonition, when fitt occaſion doeth call for it from vs: and the light of a good example alwayes.

Queſt. *What vnto his bodily Life?*

An. Brotherly kindeneſſe, peaceableneſſe, pãtience, reliefe in daunger, and furtherance of preſent comfort.

Queſt. *What is forbidden?*

A. All things that tend to the hurt of our neighbour, either in his ſoule, as evill counſell and ſcandalous example, or in his bodie, as vnadviſed or immoderate anger, hatred, envy, & the fruicts of the ſame, either in word, as rayling, curſing, ſcoffing, or indeed, as cruelty, oppreſſion, fighting, and killing.

Queſt. *Is no revenge lawfull?*

An. Revenge is the Lords, and therefore belongeth onely to them, who haue received the ſword from God, as Magiſtrates, who in Gods name may vſe the ſame in peace and warre, as juſtice requireth.

Queſt. *What is the 7. Commandement?*

An

An. Thou ſhalt not commit adultery.

Queſt. *What is the ſcope, and ſomme of this Commandement?*

An. The drift of it is to provide for a holy generation of man, which commeth from pure and honeſt behaviour, in al thoſe things, that belong thereto.

Queſt. *What is required?*

An. That we ſo temper & moderate our ſenſuall affections, as may ſtand with ſobrietie, & chaſtetie, or gravitie toward others.

Queſt. *What is forbidden?*

A. 1. All inward foſtering of vnchaſt motions. 2. All outward behaviour, that eyther expreſſe, or further the ſame, as wanton ſightes, rotten ſpeach, vnſeemely geſtures, lightnes of apparrell, exceſſe of meat or drinke, Idleneſſe of life, and ſuch like occaſions of ſinne. 3. All actuall vncleanneſſe, either by vnlawfull mixture, or vnwarrantable flying of lawfull mariage.

Queſt. *What is the 8. Commandement?*

An. Thou ſhalt not ſteale.

Queſt. *What is the ſcope of this Commandement?*

An. For the maintenance of mens eſtate in the goods of this life.

Queſt. *What is required?*

Anſ. Firſt that every man bee exerciſed in an honeſt calling with dilligence. 2. That in that calling hee live contented with his portion;

3. That he vſeth that which God giveth him frugally for himſelfe, and towards others with juſtice, liberalitie & mercy as occaſion ſerveth.

Queſt. *What is forbidden?*

An. 1. All Idle and vnprofitable living; 2. Immoderate care of this world, and deſire of gaine; 3. All exceſſe of ſparing or ſpending. 4. All iniuſt dealing eyther by force or fraud. 5. All vnkinde & mercileſſe dealing.

Queſt. *What is the 9. Commandement?*

An. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Queſt. *What is the ſcope and ſumme of this Commandement?*

An. To provide for ſimplicitie and Iuſtice of ſpeach.

Queſt. *What is required?*

An. That we loue truth, and ſpeake truly, as good occaſion is given vnto vs.

Queſt. *What is truth?*

An. That truth which is here required, is the agreement of our words with our minde, & of both with the matter in hand, ſo farre as wee are either bound, or take vpon vs to know.

Queſt. *What is forbidden?*

An. All manner of lying: which is, when either we ſpeake againſt, or without knowledge, or more then we knowe, or leſſe, when all is pretended; or otherwiſe then the matter is, when we are bound to vnderſtand

derſtand it; or wreſt that which wee knowe to an ill meaning and end; whether it be of our ſelues, by boaſting and fayning; or of others, by flattery and evil ſpeaking; or of any ſubject whatſoever, through vanitie and folly.

Queſt. *What is the 10. Commandement?*

An. Thou ſhalt not covet thy neighbours houſe, neither ſhalt thou covet thy neighbours wife, nor his man-ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.

Queſt. *What is the ſcope of this Commandement?*

An. To order the firſt motions and inclinations of the minde, in all thoſe things, that concerne honour, pleaſure, or profite.

Queſt. *What is required?*

An. That wee be ſet in the bent and ſway of our heart, to covet that which is good, in ſuch manner and meaſure, & to ſuch ends as are good: rejoycing in our neighbours good, as in our owne.

Queſt. *What is forbidden?*

An. The firſt motions that are inordinate, even before conſent or delight, though they but confuſedly tend vnto worldly deſires.

Queſt. *Is any man able to keepe this Lawe?*

A. No man is able in this life perfectly to obſerue what Gods lawe requireth: yet by it we are directed to ſee what it is, which we muſt ſtriue vnto, and how many our ſinnes are, & how great our miſery, which by Chriſt Ieſus we are delivered from.

How

Queſt. *How did the Ceremoniall Lawe appertaine to the Covenant of grace?*

An. In the ceremonies that God appointed, the covenant of grace with all the bleſſings of it, was ſo ſhadowed out, as was fitt for that age of the church, where in they were to be obſerved.

Queſt. *How was life, & ſalvation ſhaddowed in them?*

An. As the whole Land of *Canaan* was a type of *Heauen*; ſo eſpecially the inmoſt and holieſt part of the temple, where God did manifeſt his name and preſence, and vouchſafed communion vnto his people.

Queſt. *How was Chriſt ſignified?*

An. Chriſt as given for vs, was ſignified by the Sacrifices for ſinne; As giv̄e vnto vs, by the Sacraments or ſeales of grace, ſuch as the *paſſover* was; as giving himſelfe in both, and making interceſſion for vs, by the high preiſt, and the alter.

Queſt. *How our Juſtification?*

An. In all the bloud of Sacrifices for ſinne, & in all the waſhings, or ſprinklings for vncleanneſſe.

Queſt. *How our Sanctification?*

An. In all the obſervations for puritie in meate and drinke, and ſuch private behaviour; in all waſhings, and ſprinkling with water, & in ſuch thanke offerings, as they brought to the temple; as likewiſe in their feaſts, which were holy to the Lord.

Queſtion.

How the Whole Church?

An.

An. In all the body of this people, that did thus depend vpon one Preist and one Alter.

Queſt. *Thus much for the time of the Lawe, which was the old Teſtament, or Covenant of promiſe. What is the end of it?*

An. In fulneſſe of time, all the promiſes and ceremonies, which did point at *Meſſias* to come, were fully accompliſhed by his comming.

Queſt. *Who was he that fulfilled all?*

An. *Jeſus Chriſt* our Lord, who being God, and therefore able, did take our nature vpon him, that he might bee fit to diſcharge the offices of a *Prophet*, *Preiſt*, and *King*, as was required for the working of our ſalvation.

Queſt. *How was he a Prophet?*

An. In that he declared the whole will of his father, by himſelfe & by his ſervants; and confirmed the ſame with ſo many ſignes and wonders.

Queſt. *How a Preiſt?*

An. In that he was obedient vnto the death, giving himſelfe, as a ſacriſice, & making interceſſion in our name, whereby the wrath of God is appeaſed, his juſtice is ſatiffied, and we are reconciled.

Queſt. *How a King?*

An. By all that power which he did manifeſt, as well in vanquiſhing death, and hell, as in gathering the people vnto himſelfe, which hee had formerly ranſomed, and in ruling them being gathered, as alſo in defending of them, & applying thoſe bleſſings

vnto

vnto them which he hath purchaſed for them.

Queſt. *Thus we ſee, how the old teſtament was accompliſhed by the Comming of Chriſt: But was there not another teſtament made for vs afterward?*

An. Yes, in the bloud of Chriſt there is a new teſtament or covenant confirmed; which is nothing elſe, but a new adminiſtration of that covenant of grace, which was alwaies of force ſince *Adams* fall.

Queſt. *Wherein doeth this new teſtament differ from the old?*

An. The old Teſtament did looke at Chriſt as he was to come; the new doeth reveale him already come. That was obſcure in types & Shadowes; This is plaine in the truth it ſelfe. That was with a kinde of ſervitude by the lawe; This hath al ſpirituall freedome. That was in a manner appropriated to the people of Iſraell; This is catholick over all the world. That was much externall and weake; This is all in ſpirit and power. That was to giue place vnto this: And this muſt continue to the end of the world.

Queſt. *When did the old Teſtament ende, and the new beginne?*

An. This change was in working from the baptiſme of *Iohn*: but was not finiſhed vntill the death and reſurrection of Ieſus Chriſt; nor was to take full effect, before the publiſhing of the goſſpell, and deſtruction of the Tempell.

Queſt. *What is the outward adminiſtration of the new teſtament?*

An.

An. In ſtead of the Temple, a new forme of a viſible church is appointed by Chriſt, wherein, he will haue his offices outwardly exerciſed, & repreſented, as he hath ordained.

Queſt. *What is this viſible church of Chriſt?*

An. A viſible church of the new Teſtament, is a company of men profeſſing the true faith, joyned in one body, for to worſhip the Lord together.

Queſt. *How ſhould the offices of Chriſt be exerciſed in this Church?*

An. His prophecie is directly performed in the miniſterie of his word; his preiſthood is repreſented & applyed in prayer, and by water in baptiſme, and bread & wine in the Lords ſupper, which are the outward ſeales, of this covenant; his kingdome, in thoſe lawes, promiſes, and threats, which are publiſhed in his name, and in the power of the keyes, which hee hath given to his church for receiving into communion & office, or caſting out of either, as juſt occaſion is given; yet none of theſe ordinances doe ſo expreſſe one office, but that they containe the other alſo.

Queſt. *What officers hath Chriſt appointed for the orderly performance of theſe duties?*

A. Beſide the Apoſtles, Prophets, & Euangeliſts, which were extraordinarily raiſed vp & directed, for the firſt gathering, & ſetling of churches, by word & writing, he hath for their edifying and multiplying, ordeyned paſtors, teachers, and elders; as likewiſe deacons

deacons for reliefe of the poore.

Queſt. *What are the enemies of the church?*

An. Beſides thoſe ſpirituall wickedneſſes, which fight againſt our ſoules, there are outward enemies alſo, that viſibly oppoſe the church of Chriſt, ſome vnder ſhew of freindſhip, and ſome with profeſſion of enmitie.

Queſt. *Who are open Enemies?*

An. Heathens, Iewes, Turks, and all that make profeſſion of prophaneſſe, by ſitting downe in the ſeate of ſcorners.

Queſt. *What Ennemies are they, which make ſhew of freindſhip?*

An. Such are all thoſe that bearing the name of Chriſtians, doe either obſtinately deny that faith, whereby we are joyned vnto Chriſt, which are called *Hæretikes*; or breake that bond of Charitie, whereby we are tyed in communion one to another, which are termed *ſciſmaticks*, or els adde tyranny; to ſciſme and hereſie, as that great *Antichriſt*, which the ſcriptures fore-warned of by name.

Queſt. *Who is that Antichriſt?*

An. He is one that vnder the colour of being for Chriſt, doth ſecretly exalt himſelfe aboue, & againſt Chriſt; bearing authoritie in the church of God; ruling over that citie with ſeaven hills, which did beare rule over nations, & put our Lord to death: A man of ſinn, a harlott, a mother of ſpirituall fornications to the Kings, & people of the nations, a child of perdition,

dition, and a deſtroyer, eſtabliſhing himſelfe by lying, miracles, and falſe wonders; al which marks together can agree to none but the Pope of *Rome*,

Queſt. *How doeth Chriſt defende his church againſt theſe enemies?*

An. This is partly, to be done by the civill magiſtrates, to whom it belongeth, by civill meanes, to maintaine the church in that truth & libertie, which Chriſt hath given vnto it; and partly, by the breath of Chriſts owne mouth in the preaching of the *Goſſpel*; yet not perfectly, but by the brightneſſe of his comming in the later day.

Queſt. *What is the eſtate of the church, when theſe enemies doe prevaile?*

An. The church is often oppreſſed & darkened ſo by them, that it doeth partly degenerate, and is partly hid, but never wholly deſtroyed, nor altogether inviſible.

Queſt. *This is the Covenant of grace, and the adminiſtrations of it: but when ſhall all things promiſed in it be fully accompliſſed?*

An. At the ſecond comming of Chriſt, when hee ſhal appeare in glory, to perfect that worke, which is alreadie begunne.

Queſt. *What are thoſe things, which ſhal then be made perfect?*

An. For Chriſt himſelfe, his Prophecie, and promiſes, ſhall then bee fulfilled: The fruict of his preiſthood, and worke of redemption ſhall bee

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in all perfection applyed; his kingdome alſo ſhall then be fully come, for vs that are Chriſts, the hope of our calling ſhall be given vs; our Iuſtification ſhal be fully declared: we ſhall beare the Image of Chriſt in perfection of holineſſe: and laſtly our glory and Ioy ſhall then bee full.

Queſt. *What are the workes whereby theſe things are performed?*

An. Firſt there ſhall bee a gathering of the quick, and the dead vnto Iudgement, then ſentence ſhall be given vpon them, according to their workes and eſtate that is paſſed: and laſtly, the godly ſhall bee bleſſed with everlaſting ſalvation of ſoule and body, when the wicked ſhall goe to eternall damnation.

FINIS.